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of historical criticism to theology. It has done something more than break the historicity of Hebrew folk-tales. We may be too optimistic, but, agreeing as we do in his view of the legitimacy of destructive processes, and in the folly of building theology upon metaphysical assumptions and by *a priori* method, at the same time we are convinced that he has overemphasized the destructive function of criticism, and that he has somewhat overlooked the fact that among its results is a mass of facts that need only to be stated properly to become a source of new confidence, new Christian activity, and a new, but in a genuinely New Testament sense evangelical, theology.

From what has already been said it must be evident that the volume is one that should be read generally. Bangor Seminary has given the theological world a second work which is to epitomize, if it does not mark, an epoch in American theology. S. M.

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**An Outline of New Testament Theology.** By DAVID FOSTER ESTES, D.D., Professor of New Testament Interpretation in Colgate University, Hamilton, N. Y. New York, Boston, and Chicago: Silver, Burdett & Co., 1900. Pp. viii + 253.

As the author, with due modesty, declares in his preface, this is only an outline, and some of its distinctive features must be viewed with that fact constantly in mind. Its extreme condensation, for instance, making it at times hard to understand exactly what the author has found to be the mind of a special writer of a New Testament book on a special subject, can be justified on the ground only of the desire to present nothing but an outline. But there are other characteristics of the book which are not due to its effort to be a mere sketch or syllabus. First of these we would mention the novel arrangement of the matter of biblical theology. Dr. Estes departs from the usual custom of dividing New Testament theology into sections according to the writers, or groups of writers, and adopts instead a rubrication under "doctrines," each of which is then traced through the successive writings or groups of writings. This method has some advantages, but its drawbacks are, in our judgment, more numerous and serious. To be true to the distinctive principle of biblical theology, the author finds himself compelled, after he has made his rubrication into doctrines, to trace each doctrine through the various books of the New Testament, beginning with the teaching of Jesus, first as recorded by the synoptists, and then as reported in the fourth gospel;

then taking the epistles of Peter, James, and Jude; next, the Pauline writings; next, the epistle to the Hebrews; and, finally, the writings of John. With such an arrangement the reader is likely to experience the difficulty of being compelled to keep in mind, not only the doctrine which he may be studying in any given chapter, but also the particular writer or writers whose contribution to the doctrine he is examining at any given point in the chapter. We think this is too heavy a burden for the reader to carry. But more serious than this is the breaking up of the subject into fragments, often exceedingly small and insignificant. And still more serious is the imposition upon the historical discipline of biblical theology of an artificial and mechanical system of "doctrines." This system is a device of mediæval scholasticism carried into modern dogmatics, very convenient, to be sure, in that sphere, but quite foreign to the thought of the apostolic age. Upon the whole, the tendency of the author's method is to subjugate New Testament theology to dogmatics, a tendency which cannot be resisted too strenuously. The effect of it, in the case of this outline, is to blur the clear picture which the author aims to obtain, and which he could have secured had he limited himself to the use of a more purely historical method. The use of his own method seems to compel him to ask, in many cases, what such or such a writer of the New Testament thought on such or such a subject, and to answer the question out of data entirely incidental, and, therefore, inadequate for an answer. We cannot consider the employment of this method a success. Yet Dr. Estes' book is characterized by a number of meritorious features, such as its moderation in tone, its fairness, and its devout spirit, on account of which features it is worthy of commendation.

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**Hard Sayings of Jesus Christ:** A Study in the Mind and Method of the Master. By WILLIAM LEIGHTON CRANE, M.A., Prebendary of Chichester and Rector of Bexhill-on-Sea. Author of *The Word and the Way*. London: Macmillan & Co., Limited; New York: The Macmillan Co., 1899. Pp. xvi + 212. \$1.50.

This interesting volume is really a collection of sermons more or less apologetic in tone, but especially intended to make plain the sayings of Jesus and to turn them into moral motive. Thus in the saying